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# The Indiana Jewish Post & Opinion

Volume 69, Number 6 • October 2, 2002 • 26 Tishri 5763

One Dollar

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IN THE WAKE OF DESTRUCTION—Then New York Mayor Rudolph Giuliani presented Israeli Prime Minister Sharon with a photo of firefighters raising Old Glory at Ground Zero.



ARMING FOR DEBATE—Jewish college students at Camp Moshava in Pennsylvania bone up to defend Israel on U.S. campuses.

## Israelis lift siege that may backfire

Israel's besieging of the Ramallah compound where Yasser Arafat is headquartered has ended, but its effects may continue.

A new poll indicates the siege boosted Arafat's popularity among Palestinians, perhaps enough to get him re-elected Jan. 20 as their top office holder.

U.S. officials praised the withdrawal of the troops because they had worried that a protracted standoff might do just what the poll indicated — prolong or revive Arafat's popularity.

The Palestinian-run Jerusalem Media and Communication Center survey said 60.6 percent of 1,199 Palestinians polled in the West Bank and Gaza Strip expect Arafat to be re-elected.

That compared with 47.5 percent in June.

President Bush has made it clear he would like to see Arafat replaced and see the Palestinian authority incorporate democratic reforms.

Arafat's followers often rally around him more when the Israelis pressure him more, a cycle that seems to be continuing.

"The president is pleased with this development," White House spokesman Gordon Johndroe said Sunday, concerning the lifting of the siege.

Israeli media reported that Prime Minister Sharon ordered the withdrawal from the shattered headquarters after Condoleezza Rice, Bush's national security adviser, demanded an end during a weekend meeting in Washington with top Sharon aide Dov Weisglass.

With some Israeli troops remaining within a few hundred yards of the compound, Arafat called the pullback "cosmetic."

He said Israel continued also to violate a UN Security Council resolution demanding an end to reoccupation by Israel of Palestinian cities. The UN has demanded that both sides end their violence.

"The whole world is against us," because of the siege, Foreign Minister Shimon Peres of the Labor Party told Sharon at the weekly cabinet meeting, according to Israeli media reports.

"The whole world is always against us," Sharon was said to have replied.

Sharon then headed for Russia, arriving in Moscow with three Russian-born survivors of the June 2001 Tel Aviv disco bombing — human evidence of the continued terror Israelis face from the Palestinians.

Sharon was scheduled to meet Russian President Vladimir Putin, other government officials and Rus-

*Continued on page 3*

# Rona's Roving Reports

## Educational opportunities abound this fall

By SHOSHANA HARPER

The fall season of classes and events begins in earnest now that the High Holidays have concluded. Please be sure to contact the host organizations at the numbers listed to confirm information and make reservations.

### Programs for women

If you feel rushed and need some tips on how to best utilize your time and energy, the opening program of the Indianapolis Chapter of Hadassah on time management may be just for you!

Dr. Hanna Cohen, marriage and family therapist, is the guest speaker for this event on Wednesday, Oct. 2. A light supper will be served at 6:45 p.m., followed by the program at 7:30 p.m. at the Jewish Community Center, Room A-25.

RSVP to the Hadassah Office at 866-9870.

### Women's Workshop

It's time for a Rosh Chodesh Evening for Women on Sunday, Oct. 6, at 8 p.m. The topic is "Building a Loving Relationship with your Child - Identifying and Strengthening the Tools," Lakey Silber, M.A. and Prina Levin, M.S.W. will lead a joint workshop with a focus on nurturing your child's emotional intelligence.

Learn how to develop your child's intrapersonal and interpersonal skills. Help identify and develop healthy boundaries through love and nurturing. This topic is particularly relevant when so many parents focus on academic intelligence and athletic superiority at an early age?from flash cards to dance classes and sports. Jewish women of all backgrounds

are welcome to join in this interactive, inspiring, and informative evening.

RSVP to Fraidel Schusterman at 253-9152. She can provide you with directions. This event is free to HHAI PTA members. A donation of \$5 per person is suggested for non-PTA members or \$18 to be a sponsor.

### Golden Age Clubs

The Tuesday group meets on Oct. 8 at 11:30 a.m. in the Laikin Auditorium of the JCC. with an exercise class from 11:30 to noon, followed by a kosher lunch.

On Thursdays, October 3 and 10, from 11 a.m. until 12:45 p.m., the Golden Age Club will open with discussions of contemporary issues followed by an exercise class and kosher lunch. The exercise class costs 75 cents; lunches are \$1.50.

### Tot Shabbat

Services geared to your little ones are on the schedule for this Shabbat at two locations.

On Friday, Oct. 4, at 6 p.m., Congregation Shaarey Tefilla holds a monthly Tot Shabbat program followed by its regular Erev Shabbat Service at 6:30 p.m. The kids and their grownups will enjoy this half

hour of songs, a story, and the very popular "Torah Parade."

On Shabbat morning, Saturday, Oct. 5, from 11 a.m. - 12:30 p.m., The Indianapolis Hebrew Congregation will host its own Tot Shabbat. The Torah portion for this week is *Beresheet*.

### Block Forum's 20th

The Block Forum celebrates its 20th season this year, featuring political satirist Christopher Buckley on Sunday, Oct. 6, at 7:30 p.m. at the Indianapolis Hebrew Congregation. Currently Buckley is editor of *Forbes*, *FYI*, and writes regular humor columns for *The New Yorker*. Buckley's lectures are noted for his perceptive wit that "holds no target sacred."

Call 255-6647 for season and individual ticket information.

### Adult education

The Bureau of Jewish Education Adult Education line-up features The Florence Melton Adult Mini-School. This two-year course of study meets weekly. Due to popular demand, there is a Thursday evening class and a Tuesday morning class.

For more information contact Toby Amir at 255-3124 or [TAMIR@BJEINDY.org](mailto:TAMIR@BJEINDY.org).

If you are interested in learning the basics of chanting and pronunciation using cantillation, join the BJE's Trope class beginning Sunday, Oct. 6, from 11 a.m. to 12 noon. This eight-session class costs \$50. Call 255-3124 to register.

Jiffy Hebrew is a six-session class for beginners. The first class is Tuesday, Oct. 8, from 10 to 11:30 a.m. The cost is \$50. To register, call 255-3124.

Congregation Beth-El Zedeck, 253-3441, offers the Feigenbaum Adult Bar/Bat Mitzvah Program Thursdays, beginning Oct. 3 at 7:30 p.m., led by Cantor Giora Sharon. The fee is \$100.

Sunday, Oct. 6, features several learning opportunities at BEZ, starting at 9 a.m. with the adult Hebrew class. Religious school is 9:30 - 12 noon; parent/toddler Havurah is from 9:45 - 11 a.m., and "Guide to Jewish Living" is at 10 a.m. This week's topic is The Sources that Shaped Us?Bible, Talmud, Codes, Philosophy, Kabbalah?the Evolving Wisdom of Jewish Tradition. The topic for October 13 is Great Ages and Ideas of Judaism, From Abraham to the Ghetto. The cost for each session of the "Guide to Jewish Living" series is \$5.

Congregation Shaarey Tefilla, 253-4591, offers weekly classes in Hebrew on Tuesdays and "Traditions and History of Judaism" on Thursdays, both led by Rabbi Arnold Bienstock.

### Bar and bat mitzvahs


The family and friends of Katie Silver will celebrate her bat mitzvah ceremony on Saturday, Oct. 5, 9 a.m., at Congregation Shaarey Tefilla.

Congregation Beth-El Zedeck will call to the Torah on Saturday, Oct. 5, Harrison Bluestein and on Oct. 12, Arielle Balyeat, to celebrate their bar and bat mitzvahs.

While Rona's taking a much-deserved break, Shoshana Harper is covering her beat. Send her your news and events information at: [theharpers@iquest.net](mailto:theharpers@iquest.net).

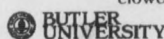
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## Open house set for senior center

The Federation will hold an open house October 27, 2-5pm at the new Albert and Sara Rubin Senior Resource Center, 6905 Hoover Rd., just across the road from the Jewish Community Center and Bureau of Jewish Education.

Lori Moss, director of the new agency, said the Federation did a study in collaboration with the Polis Center about Indianapolis's elderly population and the needs of seniors.

The service agency was given a working name of Elderlink but still awaits an official name, Moss said. Elderlink is the name of the constellation of services provided by the Jewish Federation of Metropolitan Detroit, one of the communities whose services for seniors were studied as models for what might be provided here. The Detroit community of about 96,000 Jews has a wide array of services for seniors.

"What we're doing is coordinating the services in the Federation so we can make services for the elderly and the disabled a little tighter," Moss said.

Plans include efforts to become more efficient at making referrals and sharing information.

"We're looking at the whole area of aging and home care offices and doing some evaluation of all the programs and services we have and if they are meeting the needs. We want to be proactive," she said.

Moss said the aim is to include all the resources in the

city — "discount drugs, housing, everything for older adults and their families."

Moss said the new agency will serve Jews and non-Jews. She said years of experience have taught her there is no truth to the stereotype that all Jews are affluent.

"We have a lot who are just managing on \$500 a month total income. Some are thankful for \$10 in food stamps," she said.

She noted there are four government-subsidized housing units within a short drive from the JCC.

## OASIS seeks Jerusalem mayor to speak here

Indianapolis OASIS, an education and community service program for people age 50 and over, will open its doors to prospective new members from 1 to 3 p.m. on Tuesday, Oct. 22, at 6101 N. Keystone Ave., near Glendale Mall.

OASIS is celebrating its 20<sup>th</sup> anniversary. OASIS offices elsewhere in the city also will be holding October open houses.

OASIS is sponsored locally by L.S. Ayres, Clarian Health, and other sponsors whose generosity allows services to be provided at low cost to members. Membership is free.

The Federation Major Gifts Dinner Wednesday welcomed as its featured speaker Jerusalem Mayor Ehud Olmert.

Olmert, 57, has been mayor of Jerusalem since 1993 and has tried to make this city that is sacred to the three great monotheistic religions a peaceable place for them all, especially for Jewish and Arab Jerusalemites. However, Palestinians have seen his statement that Jews can acquire property anywhere in the city as a threat to their presence in East

Jerusalem.

Olmert resigned from the Knesset following his re-election as mayor of Jerusalem in November, 1998 due to the introduction of legislation that prevents Knesset Members from holding concurrent public offices.

He has said that responding to terrorist attacks and attending funerals are the two most dreadful public duties elected officials are asked to perform and for Israeli mayors, are duties that have also become a routine part of their work.

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## Sukkot Scrapbook



Congregation Shaarey Tefilla congregant Charlie Bunes captured the fun on film at his synagogue's annual "Pizza in the Hut" sukkah decorating party on Sept. 18<sup>th</sup>. "It was our biggest turnout ever, with more than 30 kids and 25 adults participating," Bunes noted.

Kids and parents worked together in making decorations and adorning the sukkah. Later, participants enjoyed pizza, salad and fruit, then sang and danced to the music of Hallie Segal, who played the guitar and sang Israeli songs. "It was a joyous occasion, truly a festive family event, with a community feeling throughout."

### Photos from left to right:

Rabbi Arnold Bienstock shows Julia Weiner how to shake the lulav and etrog for Sukkot.

Adi (left) and Chen Shaked (right) make colorful decorations for the Shaarey Tefilla sukkah.

Chava Bunes (right) and Nadav Harper (left) enjoy the festivities by dancing to the guitar music of Hallie Segal.



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## Festival of Books starts Oct. 24 at JCC

The fourth annual Ann Katz Festival of Books starts Thursday, Oct. 24, at the JCC, with more than two weeks of great authors, discussions, book signings, entertainment for all ages and interests, and a book sale of more than 1,000 titles. There is no general admission, and many events are free.

The book festival is part of Spirit and Place, Nov. 1-11, an annual festival of the arts, humanities and religion taking place at sites throughout Indianapolis and central Indiana.

For more details about Festival of Books, contact the JCC at 251-9467, and look for event details in upcoming issues of the P-O.

## Spirit and Place offers 115 events

Spirit & Place, an annual civic festival of the arts, humanities, and religion, will take place Nov. 1-11.

The festival will include dozens of cultural events for all ages, reflecting the rich artistic and faith traditions of Central Indiana. The festival serves as a stimulus for community building, guided by this year's broad theme of Breaking Silence.

This year marks the festival's seventh year.

Produced by The Polis Center of IUPUI in collaboration

with dozens of organizations in Central Indiana: congregations, arts groups, colleges, K-12 schools, and civic groups, Spirit and Place engages these diverse organizations, local artists and thinkers, and thousands of citizens in a city-wide civic conversation consisting of dozens of public events: discussions, exhibitions, tours, talent shows, retreats, plays, and more.

For a schedule and information about the 115 Spirit and Place events, log on to their Web site, [www.spiritandplace.org](http://www.spiritandplace.org).

## Clark to speak at Federation event

General Wesley K. Clark, (Ret.) former NATO supreme allied commander, will be the keynote speaker at this year's Jewish Federation of Greater Indianapolis's Annual Campaign Pacesetter Event on Tues. Oct. 29.

The event will take place at The Fountains in Carmel and is open to all who contribute a minimum gift to the 2003 campaign of \$100 per person or \$200 per family. The cost for the event itself is \$50 per person. Patrons who contribute an additional \$50 may attend a private cocktail reception with Clark.

A cocktail reception at 6 p.m. will be followed by dinner and program, beginning

at 7 p.m. Clark will offer unique insights into the war on terrorism and the Middle East crisis.

Clark is an expert commentator on CNN regarding "Operation Enduring Freedom" and author of the best-selling book, *Waging Modern War*, concerning the NATO victory in Kosovo. The West Point graduate and Rhodes scholar was raised in a Southern Baptist family and did not learn of his Jewish roots until a distant cousin contacted him while he was studying at Oxford. Clark descended from a family of five generations of rabbis.

For more information and to reserve your place, contact the Federation at 726-5450.

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# Critic's Corner

## 'Sex Marks the Spot' misses mark

By CHARLES EPSTEIN

The Mud Creek Players present another Indianapolis area premiere with a political farce called "Sex Marks the Spot." This play misses the mark by being too long. Playwright Charles Grippio must do some drastic cutting before many other theaters will schedule his



comedy.

The first act started at 8 p.m. and lasted an hour and 15 minutes. After an intermission of 20 minutes, the second act did not end until 10:50 p.m. By this time the audience knew more than they wanted to about Grippio's characters.

The first act concentrates on the amusing Senator Cooney who advocates abstinence from liquor, tobacco and sex. However, when we meet this hypocritical man, he does all things that he is against. He has a campaign manager and press secretary who try to prevent him

from getting into trouble.

For some incredible reason playwright Grippio switches emphasis in the second act and puts the focus on the campaign manager, leaving a most lovable character, the blustering senator, in the lurch.

To complicate matters the senator is having a torrid affair with Stormy Weatherbee, a rock star with outstanding qualities and also a member of the opposition. The senator has a wife and a son in the armed forces. Two other characters enter the festivities in the hotel suite, a TV talk show host and the hotel dick.

The play drags on tediously because the playwright correctly assumes he must tie up all the loose ends he has created. Unfortunately for him and the audience, he created too many crises during the process for the play to end within a reasonable time. Without dawdling, I arrived home around 11:30 p.m.

The cast of "Sex Marks the Spot" did the play justice, with Bob Williams portraying the senator with significant lust and Luke Renn doing many hilarious things as the campaign manager. The cute press secretary was ably played by Samantha Simon. The sex pot rock star who

appears much of the time in undies was Karen Hewett. The senator's son was Justin Hoggard. Judy McGroarty portrayed the senator's wife with relish. Mason Odle was over the top as the hotel dick, while Dave Sutton completed the cast as talk show host Wally Sommers.

What made the comedy seem dreary was that most of the cast had trouble picking up their cues, making a speedy resolution impossible.

The reliable Gary Cohen directed this unusual political farce, squeezing every bit of comedy from his cast that was there. I assume he designed the before curtain entertainment. The beautiful set design was by Jay Ganz, whose lavish hotel suite, complete with balcony, was nicely conceived. The lighting was spotty. The appropriate props and costumes gave the play an air of realism.

This season the Mud Creek Players have four unusual titles on their schedule. Besides their opening show of "Sex Marks the Spot," the next show is "Greetings," followed by "Nurse Jane Goes to Hawaii." "The Girls of the Garden Club" is their closing presentation. What other theater has such impressive titles?

## IU expands Jewish studies

BLOOMINGTON—The Robert A. and Sandra S. Borns Jewish Studies Program at Indiana University Bloomington entered its 30th year by welcoming new and visiting faculty.

Matthias Lehmann joined the Jewish Studies Program and Department of History faculties this fall. He is teaching general courses in Jewish history as well as specialized courses on Jews in Islamic lands, the Jews of medieval Spain, Ottoman Jewish history, and the history of German Jewry.

A research fellow at the Consejo Superior de Investigaciones Científicas de Madrid since 1998, Lehmann completed his Ph.D. in Jewish and Islamic History at the Freie Universität Berlin. He received his undergraduate training at the University of Freiburg and at Hebrew University.

His dissertation, the first study of Ladino rabbinic literature, traces the transformation of Ottoman Sephardic society into the 18th and 19th centuries. His publications focus on various aspects of the culture of the Sephardic Jews in the eastern Mediterranean.

He is currently working on an anthology of rabbinic texts in Ladino and researching the history of communication and migration of Jews between Italy and the Ottoman Empire in early modern and modern times.

Professor Lehmann's appointment, together with the teaching and research of Jewish studies and anthropology professor Joelle Bahloul, gives the Jewish Studies Program significant coverage in Sephardic studies, an area of Jewish studies seldom represented in depth at other universities.

Roni Be'eri joined the Jewish Studies Program this fall as a full-time lecturer in modern Hebrew. An inspired and energetic teacher, she comes to IU from MILAH: The Jerusalem Institute for Education and from the Rothberg School of Hebrew University, where she has taught Hebrew language since 1996.

Her appointment comes with the transfer of administrative responsibility for the Hebrew program to the Jewish

Continued on page 6

Rona is taking a much-deserved break. In the interim, to ensure we give your organization's news and events coverage, send pertinent information to: [drvickijones@ameritech.net](mailto:drvickijones@ameritech.net). Rona will be back in a couple of weeks.



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## Obituaries

### Yettie L. Bornstein, 86, took a job at 17; kept it

Yettie L. Bornstein, who worked for Leon Tailoring Co. for 68 years, died Wednesday, Sept. 25 at the age of 86.

Mrs. Bornstein, born Yettie Lieberman, began working for the founder of Leon Tailoring when she was 17 years old. She was the bookkeeper and office manager.

She was a member of Congregation B'nai Torah and its Sisterhood, City of Hope, Hooverwood Guild and Hasten Hebrew Academy of Indianapolis. She was the widow of Ben B. Bornstein.

Survivors include a niece,

Joyce Sherman; a great-nephew, Rick Sherman, and devoted friends Norman Ettinger, Gail Ettinger, Larry and Robin Ettinger, Peg Summers, Kim Bayer and Judy McQueen.

Services were at the graveside on Friday, Sept. 27, at B'nai Torah Cemetery. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to City of Hope, Hasten Hebrew Academy of Indianapolis and B'nai Torah Congregation.

### Lillian Melrose, 92, ran family businesses

Lillian Melrose, 92, a businesswoman, died Tuesday, Sept. 24.

Mrs. Melrose, born Lillian Berger, was a bookkeeper for Puritan Beef Co. in Trenton, N.J. during the 1930s and 1940s. From 1946 to 1960 she and her husband owned and operated State Food Stores in Trenton. From 1968 to 1974 they owned and operated Miller's Pub at Pennsylvania and Washington Streets in Indianapolis.

She was a member of Congregation Beth-El Zedeck and Hadassah. She was the widow

of Mitchell Melrose.

Survivors are sons Herbert B. and Jerome E. Melrose; a sister, Eleanor Fraitz; nine grandchildren and 15 great-grandchildren.

Services were at the graveside on Friday, Sept. 27 in Beth-El Zedeck North Cemetery.

Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to the Melrose Youth Education Fund care of Beth-El Zedeck or to the Alzheimers Foundation.

### Hilda Simmons, 95, arts patron, is mourned

Hilda Simmons, a benefactress active in several Jewish and non-Jewish organizations, died Saturday, Sept. 28, at age 95.

Mrs. Simmons, born Hilda Cohen, and her late husband, Percy Simmons, were well known as collectors of art and supporters of the Indianapolis Museum of Art. She was a member of the IMA.

She was a member also of B'nai Torah Congregation, Hadassah, Brandeis University

Women's Group and Hooverwood Guild.

Survivors include her daughters, Mrs. Rica S. Spivack and Mrs. Nina S. Frenkel; sisters, Kay Harris of England and Rachel Lavie of Israel, four grandchildren and eight great-grandchildren.

There was a private graveside service. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

### Anne Mervis, 83; aided Beth-El Zedeck

Anne Mervis, 83, of Madison, Ohio, formerly of Indianapolis, died Thursday, Sept. 19.

Mrs. Mervis, born Anne Fridkin, was graduated from Tyler Commercial College in Tyler, Texas, in 1939.

She was a member of Congregation Beth-El Zedeck and a life member of Hadassah and Hooverwood Guild. She was a volunteer in Beth-El Zedeck

Congregation's gift shop and was active in fund raising for the American Diabetes Association.

Survivors include her husband, Samuel Mervis; sons Marvin, William, Jack, and Ron Mervis; daughter, Debbie Winick; sister, Fannie Hochman; brother, Albert Fridkin, 10 grandchildren and two great-grandchildren.

Services were on Monday, Sept. 23, at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was at Beth-El Zedeck North Cemetery.

Memorial contributions may be made to Hadassah Indianapolis Chapter.

### Florence Sering, 91, is being mourned

Florence Sachs Perk Sering, 91, Indianapolis, died Sept. 15.

Mrs. Sering was the widow of Aaron Perk and Harry Sering.

Survivors include children William Perk and Sandra Friedson; brother, Charles Sachs, seven grandchildren

and nine great-grandchildren. Burial was in Beth-El Zedeck Cemetery North. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary. Memorial contributions may be made to Hooverwood Guild.

### Sam D. Napers, 92, created businesses

Sam D. Napers, of Stratford, Conn., formerly of Indianapolis, who built successful businesses and taught others to do so, died Sunday, Sept. 22, at age 92.

Mr. Napers was president of State Beauty College, North Park Corp., and Plaza Bowl Corp.

He was instrumental in the formation of the Accrediting

Commission for Cosmetology Schools in 1965. He was the widower of Kathryn Farley Napers. Survivors include daughters Michelle Shelinsky and Rita Voss; a sister, Frieda Wormser, a granddaughter and many nieces and nephews. Memorial contributions may be made to the donor's favorite charity.

Indianapolis Symphonic Choir presents

# Voices of Hope

Transcendental Sonnets

by Kyle Gann

Lux Aeterna

by Morten Lauridsen

Artistic Director  
Eric Stark, Conductor  
Indianapolis Chamber  
Orchestra  
October 19, 2002  
8 p.m.

East 91st Street  
Christian Church  
6049 East 91st St.  
Tickets: \$15 Adults,  
\$5 Students  
Call (317) 955-9551

Voices of Hope includes the world premiere of *Transcendental Sonnets*, written for the ISC by composer Kyle Gann, along with a work that is quickly being embraced by choirs around the world, Morten Lauridsen's *Lux Aeterna*.

On Thursday, October 17, composers Kyle Gann and Morten Lauridsen will participate in the ISC's In-Choir-ing Minds series, a workshop involving the Pike High School Choir, Greenfield Central High School Choir and the Butler Chorus. In-Choir-ing Minds is free and will start at 7:30 p.m. in the Reilly Room at Butler University.

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# Jewish Post & Opinion

*In the spirit of R. Eliezer,  
make the world 'very good'*

By RABBI DAVID ELLENSON

As I write these words, I am sitting on our HUC-JIR campus in Jerusalem and gazing upon the walls of the Old City. There is so much beauty and goodness in the world, and this site itself remains a source of endless optimism and hope. Yet, at the same time I reflect upon the past year and focus for a moment upon the seemingly endless tragedy and fear that mar our world. It is difficult at such moments of contemplation not to surrender to despair.

In the midst of these contradictory and disturbing thoughts, my mind recalls a specific rabbinic argument recorded in tractate Rosh Hashanah of the Babylonian Talmud. I share it with you now for the instruction and inspiration this passage affords. In these pages of our Tradition, Rabbi Joshua and Rabbi Eliezer debate the question as to when the world was created. Rabbi Joshua holds that the world was fashioned during Nisan as Spring burst forth. He reasons that Spring is a time of birth—the season when the trees blossom and when the earth awakens from its winter slumber and begins to yield its produce. It is a time of confidence where one can effortlessly recite a blessing that praises God for supplying the world with all its needs. It is easy to believe in rebirth during the Spring.

Nevertheless, Rabbi Eliezer disagrees with his colleague and asserts that it is with the advent of Tishri in the Fall that the world was formed. Rabbi Eliezer maintains that we must believe in rebirth even during a period when the days shorten and when nature is preparing to be dormant. How difficult it is to believe in renewal when the harshness of winter is on the horizon.

Yet, this is precisely what Judaism prescribes. Jewish law follows the opinion of Rabbi Eliezer, and Jewish tradition from time immemorial has celebrated yom harat ha-olam—the birth of the world—during the autumn festival of Rosh Hashanah. In taking this stance, Jewish tradition teaches that hope and confidence for the promise the future holds must never be abandoned. A realistic assessment of the present must never yield to desolation and hopelessness—a sober yet joyful optimism is always required.

These words of Rabbi Eliezer and the decision made by Jewish tradition to observe the birthday of the world in the Fall embody a crucial message that must be heeded by us all as the New Year approaches. Jews and other persons of good faith must acknowledge and confront the horrors of terrorist activity as well as the other evils that tarnish our world. We must not turn away from them.

At the same time, it would be too easy in light of so many sad chapters that stain our lives both past and present to submit to what the late Salo Baron of Columbia University once perceptively labeled “a lachrymose view of the world.” This dean of modern Jewish historians—speaking in the same voice that marked Rabbi Eliezer—asserted that such submission would be inappropriate, for Judaism promotes a positive

*Continued on page 3*

## Editor's Chair

The decline of our national Jewish organizations was indicated further recently as Hadassah reduced its national staff by 10 percent. Although Hadassah cited the downturn in the economy, the move follows entrenchment generally as our national Jewish organizations have lost the high role they have played in national and local Jewish life.

The big four of those days? The B'nai B'rith, the Zionist Organization of America, the American Jewish Committee, and the American Jewish Congress? All have suffered in recent years, while the opposite gender Jewish organizations seem to be thriving. Hadassah and the Council of Jewish Women seem to have been unaffected, although these major Jewish women's organizations may be feeling the downward trend.

The decline of all our national Jewish organizations, male and female, is a loss for the Jewish community, nationally and locally. In their heyday they played a major role in addressing Jewish values, whether in campaigns for funds or by providing national figures to audiences in local Jewish communities.

Who can forget when Rabbi Stephen S. Wise

addressed oversized local Jewish audiences in behalf of Israel or the Zionist Organization of America?

Unfortunately there seem to be few individual successors of national Jewish fame. Plus the need for our national Jewish organizations to raise funds locally by bringing national figures to address local Jewish audiences hardly exists today.

The American Jewish community at large has suffered from not having the opportunity to meet and hear national Jewish figures as they did in prior years.

The blame for the lack of appearances of such national Jewish figures in local communities has been placed on the advent of national TV programs, but TV today is no longer the attraction it was at the time when it won national recognition in its early days.

There is a need here, and the solution is not hidden. The Council of Jewish Federations is the agency that can provide for national Jewish luminaries to address local Jewish audiences nationwide, or a new organization that is making itself felt in New York might wish to take on this effort.

## Maybe You'll Agree

U.S. Jews don't have to worry much anymore about discrimination, but that doesn't mean we don't have to worry any more.

The folks who want to bury our rights to save our souls never relent.

They'll take our taxes to help religious institutions—whether schools or charitable efforts. A few of those institutions might be Jewish, and a few of us Jews might welcome the money for our chosen charities and schools. But there are a lot more Christians than Jews in this country, so most of those dollars would go to Christian organizations. In the long run we'd be paying taxes to our detriment.

Sponsoring the teaching of Creationism—which is pseudoscience—is another area where the fight goes on. We should oppose indoctrination masquerading as instruction. Creationism is about as scientific as the teaching German youth received about race under Hitler, although less hateful. At the moment.

The Knights of Columbus managed to get “under God” added to the flag pledge. Removing the phrase would be a good thing, at least as used in public schools, where the God our children are under will be the god of the majority.

E.S.

## Who is a Jew? Who's counting?

SAN FRANCISCO—A statistician is saying America has 600,000 more Jews than previously believed, because Jews have been undercounted for years.

Gary Tobin, president of the San Francisco-based Institute for Jewish & Community Research estimates America has 6.7 million Jews

out of 288 million Americans. The most recent estimate before his report was 6.1 million.

He says America has 13.3 million people with a variety of Jewish ties, and he denies that the Jewish population of the U.S. is shrinking. He says Jews are “transforming,” not vanishing.

*Continued on page 4*

## How To Kill A Business In Ten Easy Steps

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling—not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*

## Chabad rabbi recruits in Dallas suburb

By MARVIN J. MIGDOL

PLANO, Texas—When Rabbi Menachim Block was sent by a Lubavitcher rebbe from Brooklyn to Plano, Texas, he started by working out of his garage. This continued for eight years in the Dallas suburb. Today, the Chabad of Plano and Collin County is flourishing, with 140 families and the respect of Jews and gentiles of all persuasions.

The Chasidic rabbi still reaches a handful of Orthodox Jews, but his following blossoms one Jew at a time. Their recent 10th anniversary celebration marked great accomplishment and a commitment

for even greater growth.

Rabbi Block, his wife, who is very active in all Chabad activities, and their six children often play hosts to Jews of all kinds who come with a thirst for Torah knowledge.

There were 10-foot-tall menorah lighting celebrations, a Hebrew school, and a day camp that 120 children attended. He even taught kosher food awareness at major supermarkets.

Rabbi Block, sporting a bushy beard and the usual garb, came to my home and explained his mission to a group of Reform Jews. His warmth and friendliness

quickly won him more friends. He emphasized that "a Jew is a Jew. We look for what's uniting Jews," he said.

In 2000, the Chabad moved into a \$1.2 million, 12,000-square-foot building. The custom-built ark stands 16 feet tall and 10 feet wide. For years they have been saying that everything is bigger in Texas.

At Rosh Hashanah he reiterated the objective "is to reach as many Jews as possible, to inspire them to be better beings and better Jews."

Interested persons can reach the Chabad, in this city of a quarter million people, at (972) 596-8270.

## Ellenson

*Continued from page 2*

ethos that demands that Jews and non-Jews alike affirm life. Each of us is called upon by God to renew our efforts to improve the human condition—even in an era such as our own when it would be so easy to mire ourselves in despair.

At Hebrew Union College-Jewish Institute of Religion, we find comfort and inspiration in our students—future religious leaders and teachers—who are dedicating their lives to service to the Reform Movement and klal Yisrael.

Sixty-two students have just returned stateside after completing their Year-in-Israel, and sixty-two incoming first-year rabbinical, cantorial, and education students are just beginning their studies at our Jerusalem campus. We are mindful of

their safety and security during times of crisis—and we look to Judaism's key values for courage and strength as we pray for peace. These values are rooted in our commitment to Jewish peoplehood and Jewish solidarity. These values are exemplified by our students in Israel and the United States and their overwhelming confidence in building the Jewish future.

So as we face the New Year, let us do so in a spirit of optimism. Let us remember that the world remains a good place, and let us not forget that it is our human responsibility—as the ancient rabbis in their commentary on Creation put it—to make the world "very good."

Rabbi Ellenson is president of Hebrew Union College-Jewish Institute of Religion.

## Two Jews seek governorships

Now that the primaries are past in several states, just two states have a good chance of electing Jews as governors—Pennsylvania and Hawaii.

Former Philadelphia mayor Ed Rendell is likely to win the open seat that was vacated when Tom Ridge stepped down to head the Department of Homeland Security.

Rendell is favored by Jewish voters and, as of now, has a double-digit lead over his opponent, State Attorney General Mike Fisher.

In Hawaii, Linda Lingle, a Republican, is the favorite for the open seat. She faces Lt. Gov. Mazie Hirono, who won the three-way Democratic primary.

The Jewish Telegraphic Agency reports that only 17 Jews are believed to have served as any state's governor since 1801—though data for the early years is imprecise.

If Rendell and Lingle prevail, they would be the first Jewish governors since 1994, when Bruce Sundlun was governor of Rhode Island.

## Singles Shabbat dinner

CROTON-ON-HUDSON — What could catch on as a national project is the Shabbat dinner followed by Friday

night services of Temple Israel of Northern Westchester here for single adults. The dinner is complimentary.

## Sixers coach honored

SPRINGFIELD, Mass. — Larry Brown, coach of the Philadelphia 76ers, has been inducted into the Naismith Memorial Basketball Hall of Fame.

## Pulpit changes

SAN DIEGO—Rabbi Phillip Graubart has been elected senior rabbi of Congregation Beth El, San Diego.

## Israelis

*Continued from page 1*  
sian Orthodox Patriarch Alexy II.

Hundreds of elated Palestinians rushed to the presidential complex in Ramallah after Israeli tanks pulled back from the compound they had invaded 10 days earlier.

It was unclear how long Arafat's revived popularity would last, but he clearly beamed at the cheering crowd.

At least 1,572 Palestinians and 601 Israelis have been killed since a Palestinian uprising for statehood began in September 2000 after peace talks stalled.



STUDENTS DON GAS MASKS—Nationwide emergency drills are a common occurrence in Israel.

## Obituaries

### KC community leader dies on eve of 98th birthday

KANSAS CITY, Mo.—Daniel Brenner, lawyer and Jewish community leader, died at his home on Sept. 7, two days before his 98th birthday.

Among his many volunteer leadership positions, Brenner served as president of the Jewish Welfare Federation and Council, president of the board of curators of the University of Missouri, and vice president of B'nai B'rith International.

Through CAJE, Brenner established the youth leadership track, recognizing young leaders with college scholarships.

"He never married or had children of his own, but he believed in the power of education..." said Brenner's niece, Barbara Unell. "He won the Man of the Year, the Eddie

Jacobson award, he was a friend of Truman, he helped fight the Pendergast machine, he was a judge, he was my hero."

Brenner received his bachelor's degree from the University of Missouri in 1925 and his juris doctor from the University of Michigan Law School in 1927. He worked at his law office until a back injury at age 90 curtailed his ability to get around.

The Daniel Brenner Family Education Center, the Daniel Brenner Family Foundation, and the Brenner Hall of Leadership at the Jewish Community Campus in Kansas City have been established in his honor.

### Suspect in Levy slaying may be questioned

WASHINGTON — Police investigating the death of Chandra Levy are seeking to question a suspect who already underwent one polygraph test, according to media reports.

They want another polygraph session with Ingmar Guandique, 21, a Salvadoran immigrant, because the first questioning was done through a technician and an English-Spanish interpreter, the reports said. They want a technician who speaks both languages to do the retesting.

Levy's remains were found May 22 in a park here, not far from where two attacks occurred for which Guandique has been convicted and sentenced to prison for 10 years.

Levy disappeared May 1,

2001, after she left her apartment wearing jogging clothes. Guandique was convicted of attacking a woman jogger two weeks later and a second female jogger the following July 1.

Both women told police a man with a knife attacked them from behind as they listened on headphones to portable radios. Police said they found a radio and headphones among Levy's remains.

Authorities originally played down Guandique as a suspect, partly because Levy apparently had been killed before his attacks on the two joggers. In a plea bargain agreement, Guandique admitted trying to rob the joggers. He is being held in a federal prison in Kentucky

## In Recognition

Denver Hadassah has honored Katherine Merage as its 2002 Woman of Distinction.

The Schenectady Jewish Community Center has elected Karen Hausler as president.

Cincinnati's Adath Israel

Congregation has installed its first female president, Jan Armstrong Cobb.

Toby Dorfman has been honored for her 17 years of contributions to the San Diego Humanistic Jewish Congregation.

## Israel library named for Hasten brothers

JERUSALEM — The library in the Menachem Begin Heritage Center will be named the Hasten Library in honor of brothers Mark and Hart Hasten of Indianapolis, whose generosity made the creation of the library possible.

They and their families are great admirers of Menachem Begin and were among his close friends from before he became prime minister until he left office and thereafter.

The library is designed to contain 10,000 volumes. These will include the books written by Begin and translated into many languages; books written about Begin by numerous authors and translated into different languages; and a large segment will be devoted to the pre-state five-year struggle of the Irgun Zva'it Leumi (at that time headed by Begin) against the British Mandatory authorities.

Many of those books were also published in different countries and translated into numerous languages.

A section will deal with the three decades during which Begin headed the Opposition in the Knesset, and the more than six years of his premiership, from 1977 to 1983. So much happened during his leadership of the country in the fields of socio-economics, security, international relations and



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peace, that there are by now many hundreds of volumes written by different authors.

In his book *Heroic Diplomacy*, Prof. Kenneth Stein of Emory University in Atlanta, who was on President Carter's team, has a bibliography of more than 100 books that have already appeared on the subject of the Camp David agreement between Prime Minister Begin, President Anwar Sadat and President Jimmy Carter.

Books have been received for the library from publishers, from private libraries and from various institutions.

The Hasten brothers are

known for their very great interest in books. Their own libraries are splendid collections of the writings of the period before and after World War II, and on religious subjects. They were good friends of Menachem and Aliza Begin and are very happy to have made the library in the Center possible.

Hart Hasten has completed writing his own autobiography in which a major chapter is devoted to his connections with Begin; Mark Hasten, who has started writing his own book, actually came to this country from Europe on the Altalena.

## Counting

Continued from page 2

Ira Sheskin, a University of Miami professor involved with several Jewish population studies, says Tobin is stretching it.

Tobin's report was released just as the results of a National Jewish Population Survey 2000-2001 approached publication. That survey samples 4,500 households, as contrasted with Tobin's 250 households.

The United Jewish Communities federation umbrella in New York has commissioned the wider survey.

Tobin insists previous studies have wrongly undercounted Jews who deny their identity in phone surveys for fear of anti-Semitism.

Sheskin, who is a member of UJC's National Technical Advisory Committee, concedes that millions of Americans may have had a Jewish ancestor, but that doesn't make them Jews now.

## Spirituality Corner

### Sand and stone

A story tells that two friends were walking through the desert. At some point during the journey they had an argument, and one friend slapped the other in the face. The one who got slapped was hurt, but without saying anything, wrote in the sand: "Today my best friend slapped me in the face."

They kept on walking until they found an oasis, where they decided to take a bath. The one who had been slapped got stuck in the mire and started to drown, but the friend saved him. After he re-

covered from the near drowning, he wrote on a stone: "Today my best friend saved my life."

The friend who had slapped and then saved his best friend asked him, "After I hurt you, you wrote in the sand, and now you write on a stone. Why?"

His friend replied: "When someone hurts us, we should write it down in sand where winds of forgiveness can erase it away. But, when someone does something good for us, we must engrave it in stone where no wind can ever erase it."



# The Art of Observation

## The 18 percent solution and other scams

By RABBI ALLEN H. PODET

My financial problems with my congregation go back quite a ways.

Even before I left for Ger-



many, there were problems.

Now I know that many rabbis have reported money problems with congregations. There is even a joke among student rabbis that warns them their board of directors will be composed of businessmen, all of whom are expert at finding that exact point where they are paying you the minimum possible salary, but just above that point where you would quit in disgust.

My problems are a little different.

My treasurer, who doubles as the congregation vice president, approached me before services about a year and a half ago with news that the board had voted to give me a raise. I had not requested a raise. I consider that I am treated pretty generously by this bunch. So I argued with him. I told him that this is a congregation of 40 families, paying a considerable amount for rabbinic services. You can't afford a raise, I said, and I don't want one. Although, I added, I am very appreciative of the gesture, really.

He refused to let it rest. "Look," he says to me, "this building is paid for, we don't owe anybody anything, and we think we know our finances better than you do, and we really want to do this." We argued a bit more, but he had me at a disadvantage: it was almost 7:30 and services start on time at our shul, or else my wife Valerie Jill, "the Commander," organizes foot-stamping among the troops.

"All right," sez I, and we agreed to a compromise. I would accept a raise, but it was half what he wanted.

Once I had been alerted to our money problem, I saw that the congregation never missed an opportunity to pull a fast one. For example: we held a dance. Not really a fund-raiser,

this dance was a pretty much subsidized theme dance, something we do from time to time just for fun. The hall was decorated lavishly in Western fashion, with posters, table decorations, favors, piñatas, pistols in holsters, any number of cowboy hats and clothing articles, Western-type foods laid on in a lavish buffet in testimony to

it was doing; just look at all the money the congregation would save by our absence, and so on.

Bottom line: kindly not to give him any grief; just say thank you and take the envelope. The envelope contained a munificent gift, thousands in fact. I wanted to say something, but a look from the Commander convinced me to shut up and just say thanks. Which

"Look," he began, a bit sharply. "The board has voted to give you guys a gift to smooth your way in this German thing." Without a pause, he continued that he did not want to hear any arguments; it was a done deal, and there would be trouble if we didn't just clam up and take the envelope. The board knew what it was doing; just look at all the money the congregation would save by our absence, and so on.

man's right to clog his arteries all he wants. A paltry ten bucks per person did not begin to cover the costs, and I gladly paid it for V-J and myself.

It was weeks later that I discovered that the check had never been cashed. In fact, my checks, I discovered, had never been cashed! Sneaky!

From then on, I have paid our part in cash. Dances, Seders, anything where the membership and guests are charged. It requires having exact change, throwing the money down, and moving quickly away from the table.

Last year, just around the beginning of the year, I had a little talk with Gene, the treasurer. The Rabbinical Conference, I told him, seems to have come up with an interesting plan for rabbis: 18 percent of our salary, off the top, goes into a retirement plan. The way it works, I don't pay tax on it when I earn it, and when I get it after retirement, I pay tax at a lower rate. In the meantime some sensible persons are investing the money, so it looks like a good deal all around. What do you think?

Gene was impressed and agreed to send them the money each month. The following month I asked him — just before services, of course — if he

had a second, and I got him into my office. You remember our talk about the rabbinical retirement thing, I asked him? The 18 percent plan? He allowed as how he did. And did you do it? I asked him. Yes, he says, he did.

"SO," I concluded triumphantly, "HOW COME MY CHECK IS THE SAME THIS MONTH AS IT WAS LAST MONTH?" I had him dead to rights. See what I mean? You have to watch them every minute. He was trying to sneak an 18 percent raise over on me.

The day came when we were back in Jamestown, N.Y. — the congregation is about 85 miles south of Buffalo, where we live — for High Holy Days, after which we would leave for Germany. I had paraded before the Jamestowners three possible substitute rabbis to cover for me for the year I would be gone, and they had rejected each one.

"We will just muddle along and conduct our own services until you are back," they said. I said that I hoped they would not get too used to being without my irreplaceable rabbinic services. Then came the hook: Gene appears in my office — after services this time, on Rosh Hashanah morning — dragging Valerie Jill with him.

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Bottom line: kindly not to give him any grief; just say thank you and take the envelope. The envelope contained a munificent gift, thousands in fact. I wanted to say something, but a look from the Commander convinced me to shut up and just say thanks. Which

I did.

We are back now, and our welcome back party was a true extravaganza, with a lighted reader board proclaiming our welcome to the whole neighborhood, endless food, dancing, a theme party celebrating the new Berlin Jewish rabbinical seminary with posters, music, special dishes, what have you. They must have

Continued on page 14

## Teen Scene

### Not so stuck in the middle

By JULIE COHEN

The other day I was flipping through a magazine when I came across an article about



birth order. Usually I would just keep on flipping until I got to a nice picture with an interesting caption (I'm not one for long articles). However, this one caught my eye, and I couldn't bring myself to turn the page.

In my house we have three girls. Three. That's a lot of female teenage hormones circulating in one house. There is never a dull moment; there are always arguments about clothes, privileges, even table manners. We are pretty spread out; I have one sister who is 19 and another sister who is almost 12. That leaves me. I'm 16, right smack dab in the middle. Of course, I always do the classic middle child routine and complain about how I never get any attention. This is, of course, entirely not true. My parents have done a great job of treating us all equally.

I know myself pretty well, but I decided to read this article to see how well I matched up

with the author's description of the "typical middle child." Surprisingly, I matched up with every single characteristic the article named. From creativity to sensitivity to the ability to negotiate well, I was a perfect match. I found it really interesting that who I grew up with and when greatly affected my personality. Would I be a different person if I were the oldest or youngest child? Absolutely.

My sisters and I are very different people. My older sister is very mature, and she always seems to go the extra mile. She gets straight A's and always makes the best decisions. Not that I don't; I just think she does everything better. She takes an authoritative position in our house, which makes me mad because I always want to be in charge. I can't stand that she's older, because she always holds it against me. My younger sister is the baby of the family. She has no one to beat up or pick on, but she never fails to get away with murder. For example, her room is always messier than mine, but who gets yelled at for not cleaning up? You guessed it. Me.

In a nutshell, I am a risk taker, a creative thinker, and a definite people person. The article suggested that the middle child would steer toward adventurous activities, such as

Continued on page 14

## Social Calendar

### Greenspan knighted; Vagts slaps big brother

By JEAN HERSCHAFT

Alan Greenspan, Fed chairman, who has steered the U.S. economy through four presidents, was knighted by Queen



Elizabeth in recognition of his contribution to global economic stability. WNBC-TV news host, wife Andrea Mitchell, was with him at the honorary event held at Balmoral in the Scottish highlands.

Al Hirschfeld, 99, the noted theater cartoonist, will have a Broadway theater renamed in

his honor for his 100<sup>th</sup> birthday in several months. The Martin Beck becomes AH's.

The suicide of billionaire Jeffrey Silverstein, 57, stunned and saddened many, as the Wall Street marvel had been a contributor to many Jewish and cultural institutions. A few days before Silverstein's last, he attended a bar mitzvah party where guests and the media reported he seemed his usual jovial self.

More than 1,000 people, including ex-governor Carey, attended his final rites at Central Synagogue. Silverstein leaves his wife, Lisa, and four children. Lisa Silverstein is the daughter of Bob Tarnopol, vice president of the giant Bear Stearns Wall Street kingdom. Media sources noted that the horrific downside in the financial world was probably a reason for the tragedy.

A Jewish Harvard Law School professor, Detlev Vagts, in a letter to the editor of *The New York Times*, slapped the calls for "tipsters" to inform the government of "dangerous" individuals one knows. Vagts wrote, "... Nazi police officers and judges found that many informants acted not out of loyalty to Hitler, but to eliminate unwanted spouses, landlords or creditors. The files of the Stasi [secret police] in East Berlin were full of such treacheries ..."

Vagts, who was born in a displaced persons camp, the son of Holocaust survivors, continued, "My family's Gestapo files center on notes of an anti-Nazi speech my father made at Tufts U. in 1938 that were turned in by a German graduate student. My own FBI file includes a copy of a nega-

*Continued on page 14*

## Quotation of the week

### Shabbat is not a 'passing' game

By RABBI JACQUES CUKIERKORN

What is the most important Jewish holiday we will be celebrating on Friday, September 6? If you answered Rosh Hashanah, you are wrong! Yes, that day will be Rosh Hashanah as well, but more importantly, it will be Shabbat.

In the Bible, the prohibition for breaking the Sabbath is the death penalty, whereas the penalty for not observing the holidays is "to be removed from your kin." This proves that the Sabbath is far more important than any holiday. We also know that attending Shabbat services regularly is a good thing, for it truly makes you part of the community. It also makes Judaism an integral part of our lives.

Gabriel Cohen, editor of *The Jewish Post and Opinion*, has been on a campaign for over a year, asking rabbis to demand/cajole/ask their congregants to commit to attending services at least once a month. I assume that if my congregants are not showing up at temple on Friday night, it is because they have more important or pressing things to do.

I also know that we are driven by inertia, and many are just not in the habit of making Shabbat service attendance a part of their week (or month). Yet if we just began doing it, we would make it a part of our lives. Tom Barnett, The New Reform Temple past president, used to say jokingly, "I go to temple once a month if I need it or not!"

I also assume that many people may just not like my or any other services and may have legitimate reasons for not attending. Yet, normally, many of the reasons people use for not attending are pretty weak, so I want to share with you the following list that illustrates how we could use the same arguments for not attending football games that people use for not coming to services.

Reasons I stopped attending football games/shul:

1. Every time I went, they asked me for money.
2. The people sitting next to me didn't seem very friendly.
3. The seats were too hard.
4. The coach/rabbi never came to call on me.

5. The referee/board of directors made a decision I disagreed with.

6. I was sitting with hypocrites—they came only to see what others were wearing.

7. Some of the games/services went into overtime, and I was late getting home.

8. The band/cantor played/sang songs I didn't know.

9. The games/services were scheduled when I wanted to do other things.

10. My parents took me to too many games/services when I was growing up.

11. Since I read a book about football/religion, I know more than coaches/rabbis do anyway.

12. I don't want to take my children, because I want them to choose for themselves what sport/religion they like best.

Denisse and Raquel join me in wishing you a happy, healthy and fulfilling 5763 and hope you will be seen at the temple of your choice throughout the year, not only for the High Holidays.

Rabbi Jacques Cukierkorn serves *The New Reform Temple*, Kansas City, MO.

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## Post & Opinion

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## In The Kitchen

### Colorful, tasty autumn salad

By DEBBIE STEIMAN-CAMERON

This is one of my favorite salad recipes for company. It is colorful and flavorful. The cranberries make an unusual addition. Whenever I am short of time, I use a store-bought salad dressing. A raspberry vinaigrette or Caesar dressing works best. I have included my recipe for a raspberry vinaigrette in case you would like to make your own.

This is a great recipe to have fun with. I modify it periodically by using walnuts instead of pecans and pears in place of the apples. I tend to make multiple batches of the nuts and keep them in an airtight container for quick salad making or a fast sweet snack.

#### Salad

- 1 apple
- 3 oz. goat's milk cheese
- 1/4 cup dried cranberries (or cranraisins)
- caramelized pecans (recipe below)
- mixed salad greens

Clean mixed salad greens. Place salad greens on individual plates and evenly top each plate with cranberries and pecans. Spoon chunks of goat's cheese over each plate. Thinly slice the apple and cut each slice in half (for easy eating), distributing the apple slices on each plate. Serve with a raspberry vinaigrette. Serves 6.

#### Caramelized pecans

- 1-1/4 cups pecans
- 1/4 cup sugar

To caramelize the pecans, place them in a hot skillet (preferably nonstick). Stir until they are hot. Generously sprinkle sugar on top. Stir the pecans for 3-4 minutes while the sugar melts. Once the nuts are well coated and the sugar is brown, remove from heat. Let nuts cool on parchment paper or wax paper. As the nuts are cooling, carefully separate them so they don't clump together.

#### Raspberry vinaigrette

- 1/4 to 1/3 cup raspberry concentrate (see below)
- 1 T honey
- 1/4 cup raspberry vinegar
- 3/4 cup olive oil
- Freshly grated salt and pepper to taste

Make raspberry concentrate by boiling frozen raspberries in just enough water to cover. When liquid has reduced by 1/2, cool and strain out the berries. Mix the concentrate with the honey and vinegar. Emulsify the oil by slowly whisking it into the vinegar mixture. Season with salt and pepper.

Debbie Steiman-Cameron is a software engineering manager and writer who loves to cook and create recipes. Debbie can be reached at d.steiman-cameron@attbi.com.

Email us at:

[ipost@jewishpostopinion.com](mailto:ipost@jewishpostopinion.com)

# It's Arlene Peck!

## The War of the Buses

By ARLENE PECK

How many body parts of children do we have to see before we get off this political correctness drive to find a homeland for the Palestinians?



They have one! It's called Jordan. Or, if they don't like that, then they can go to any one of the other 22 Arab nations who sponsor them.

Truly, I can't stand to watch the pressure that Israel has to contend with daily from the United States or the United Nations. While Israel's shopping malls, school buses and kindergartens are being bombed by evil subhumans who thrive on death and destruction, they have enough to contend with without President Bush's and Colin Powell's "plan" for a Palestinian State.

When I say subhuman, what else do you call the Arabs who dance and rush to get their checks after their "mission" was carried out successfully. "To hear an Israeli child relating, 'People were flying in the air, and there was blood everywhere,' or to see a child with nails piercing his entire body is cause for them to rejoice.

Not that it seems to make much difference to anyone other than the Jews and a lot of the good Christians out there, but Israel is being pushed between a rock and hard place with our help. Like father, like son, Bush seems to be blinded by the fact that a Palestinian state would be a haven for Al Qaeda. Peres and Beilin gave their Trojan horse in the form of Oslo. Now, while the Arab world is trying to carve a terrorist state out of the bowels of Israel, America is falling into the trap of being a midwife to the birth.

While both the European Union and United States? and let's not forget the United Nations? are clamoring for another Iraqistan, we are forgetting one thing. Not only would it guarantee a major war for Israel, it would inspire the enemies of America to feel free to come over and attack us here at every opportunity.

How long can Israel withstand the never-ending terror without eventually collapsing into economic and political chaos? Of course, that doesn't bother the Arabs who are wallowing in their oil revenues to

family glorified. "How beautiful it is to kill and be killed." So, knowing that, Israel should follow up and bomb the house, with them in it, of the terrorist. Their mullah and a few choice cousins should also be

*I want to gag each time I see Bush having a love-fest with the Saudi Prince who is such a dear friend of his that he invites him to ride around in the golf cart on his Texas ranch. You know, Bush might want to look back in history and remind himself how his father failed to be re-elected when he turned his back on Israel and tried to push her into the sea with Baker at the helm. Those were the power brokers of those times.*

support this terrorism. They don't have to worry about mortgages, employment, or getting the kids off to school in the morning. All they seem to preoccupy themselves with is the cash bonus from their "martyred child."

I want to gag each time I see Bush having a love-fest with the Saudi Prince who is such a dear friend of his that he invites him to ride around in the golf cart on his Texas ranch. You know, Bush might want to look back in history and remind himself how his father failed to be re-elected when he turned his back on Israel and tried to push her into the sea with Baker at the helm. Those were the power brokers of those times.

Today, it's Shimon Peres, Powell, and the Saudis who are acting as Arafat's protectors. I know it's difficult for them to understand, but have you noticed that every time President Bush or Colin Powell capitulates to Arab pressure and Saudi oil money, more bombings occur?

My thinking is, they want bombs? Then give them bombs. Every time they make it into Israel to do their destruction, the organization of the moment that is sponsoring that bomber comes out and proudly presents the check and name of their child who martyred himself. The latest bomber left a note which his

included.

After the latest horrendous bombing, Hamas came out proudly at a press conference and announced, "We will continue the War of the Buses." So, the very least that Israel can do is defend itself in the most appropriate and strongest response. They have the means. It's past time to use them. The time for talking is over!

Where are the human rights groups and United Nations emergency meetings when the unthinkable bombings happen? Jewish life is every bit as valuable as theirs, and I think it gets the point across. Possibly, I'll go along with the thinking of Nathan Lewin, a possible candidate for a federal judgeship and a legal advisor to Orthodox Jewish organizations.

Lewin has come under tremendous fire by suggesting that Israeli and American authorities announce that first-degree relatives of suicide terrorists will be executed unless they immediately denounce their kin's act and refuse any financial compensation.

It's time for the powers that be to stop worrying about hurting the human rights organizations' feelings. CNN, backed by Saudi money, is never going to do the right thing. I wrote columns 25 years ago while living in Atlanta about what an anti-Semite hometown boy Ted Turner

was.

So, although it explains their pro-Palestinian bent, their kind of press is never going to see it like it is. Israel can't worry about the biased press or anything else but its security.

The re-taking of disputed territories is a step. But there

is a long way to go. Land should be annexed. Terrorists, and those who train and abet them, should be destroyed. Then, talk peace. But, the thought of returning to where Barak left off is ludicrous.

Arlene Peck welcomes reader comments: bestredhead@earthlink.net, [www.arlenepeck.com](http://www.arlenepeck.com).

## Book Reviews

### Primo Levi's last book urges faith in man

Review by RABBI ISRAEL ZOBERMAN

*The Search for Roots (A Personal Anthology)*, by Primo Levi. Translated and with an introduction by Peter Forbes. Chicago: Ivan R. Dee, publisher, 2002. 234 pp.

Originally written in 1981, this last of Primo Levi's books to be translated into English honors the vast personal and literary legacy of a true giant who died shockingly in 1986, an apparent suicide.

An Italian Jew, he was born in 1919 into a middle-class family with high regard for the critical difference education and reading make. His father, an engineer, had clothes made with special large pockets for the books he constantly read. Primo merged in his life the worlds of science as a professional chemist and literature as a prolific writer and poet.

As the book's title reflects, the author seeks to search for roots both personal and universal, selecting 30 masterful literary as well as informational pieces to represent the fullness of the human experience, from well-known figures such as Herman Melville and Thomas Mann to ones less known today, such as Ludwig Gattermann and Antoine de Saint-Exupery.

The German Gattermann (1860-1920) was a giant in organic chemistry and the French de Saint-Exupery (1900-1944) was a pilot who described his crash in the Sahara. He was killed flying for the Allied Forces in World War II. Levi introduces each selection with a brief commentary, which in

itself is a treasured elucidation of the text, revealing his own profound insights and convictions along with the soothing gift of humor.

A survivor of the Auschwitz death camp, Levi was deported there following his involvement in fighting fascism. No wonder the book begins with biblical Job who, too, was dealt a harsh hand, forcing him to challenge traditional theodicy's unquestioning acceptance of God's ways while acclaiming his own innocence.

Just as Job's painfully disrupted life was restored with new blessings, so suffering enabled Levi to drink from the fullness of life's mixed cup, struggling for and envisioning a better world, for he knew its abyss. In spite of lingering pain and because of it, he chose not to despair of humanity, rather embracing it with hope for the future.

The wide-ranging collection concludes with Prof. Kip S. Thorne of California Institute of Technology analyzing the complex phenomena of black holes. Primo Levi's enlightening commentary on that subject discloses his high ethical stature, born of intimately encountering both human depravity and our technological genius.

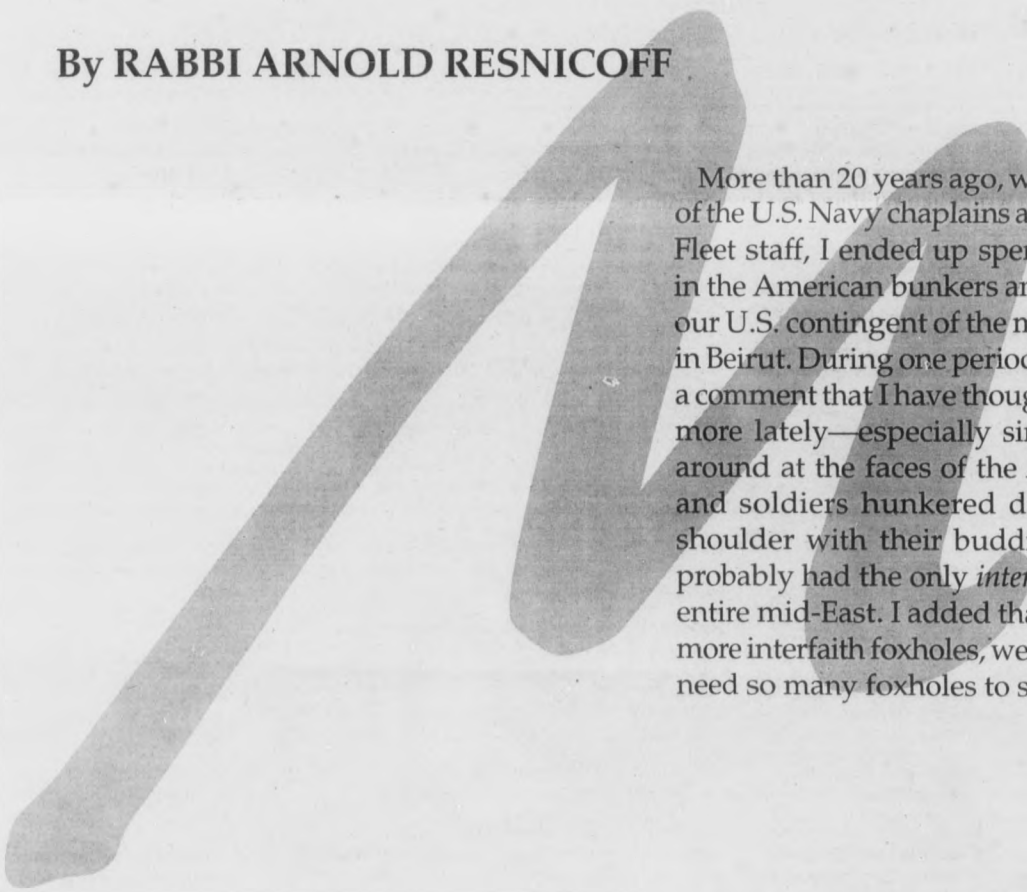
"Maybe we exist by chance, perhaps we are the sole instance of intelligence in the universe, certainly, we are immeasurably small, weak and alone, but if the human mind has conceived of Black Holes,

*Continued on page 14*



# Our interfaith foxhole

By RABBI ARNOLD RESNICOFF



More than 20 years ago, while serving as one of the U.S. Navy chaplains attached to the Sixth Fleet staff, I ended up spending many hours in the American bunkers and foxholes dug by our U.S. contingent of the multi-national force in Beirut. During one period of shelling I made a comment that I have thought about more and more lately—especially since 9/11. Looking around at the faces of the American Marines and soldiers hunkered down shoulder-to-shoulder with their buddies, I said that we probably had the only *interfaith foxholes* in the entire mid-East. I added that, if the world had more interfaith foxholes, we probably wouldn't need so many foxholes to start with.

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This image of an interfaith foxhole—the idea that Americans representing different faiths, cultures, and heritages do share a common space within which we can take a stand against common dangers—is anathema to the Bin Ladens of the world, who would like nothing better than to convince all Muslims that they will always be the target of hatred and intolerance on the part of the non-Muslim world.

Immediately after 9/11, President Bush reminded Muslims and non-Muslims alike that there was room in our foxhole for all those who would join together in the fight against terror. Here and there, some sporadic attacks occurred against Muslims (and those who “looked Muslim,” including some Sikhs) as part of an anti-Islamic backlash. But, to use the words of Diana Eck (of Harvard’s Pluralism Project) what was more important was the “backlash against the backlash”—the outreach to Muslims that reminded them that neighbors must stand by neighbors. Such words and actions were the moral equivalent of newly-added sandbags around the foxhole, adding to its strength—and protecting it from new attacks.

Sadly, the attacks did not only come from the outside. When the Rev. Jerry Vines, past president of the Southern Baptist Convention, attacked Islam as a whole—as followers of Mohammed, “a demon-possessed pedophile,” it was a mortar attack against all those Americans who shared the foxhole. When a writer like William Lind says Muslims “should be encouraged to leave. They are a fifth column in this country,” or a columnist like Ann Coulter says that “we should invade [Muslim]...countries, kill their leaders, and convert them to Christianity,” the shelling gets worse. These statements are attacks on the very idea of an interfaith foxhole—an image that symbolizes the best dreams of our nation. These attacks on Muslims, not Islam or the Muslims themselves, represent the fifth column that gives succor to the positions of our enemies—the terrorists and extremists who see the very fabric of America as a threat.

When the Missouri Synod Lutheran Church ruled that the Rev. David H. Benke be suspended for participating in a prayer service with those of other faiths, a case could be made that this was an internal theological debate. Other religions, including some streams of Judaism, argue about what constitutes worship, and who our people are allowed to join with in terms of a worship service. But civility is also part of the foxhole we share, and I would have hoped that these Lutheran Church leaders could have reminded their adherents of other ways we might stand together as Americans against those who attack us as a nation and a people, even as we struggle within our own religious traditions about the opportunities and limits of interfaith prayer.

Perhaps it is no accident that the military, where there’s the need to defend each other against common enemies, is also the place where interreligious cooperation and respect is the strongest. The late Cardinal O’Connor, under whom I served during his time as Navy chief of chaplains, once made the comment that, when it comes to interfaith cooperation, “Navy chaplains do what civilian clergy only talk about doing.” And, in fact, my personal story bears testimony to such cooperation.

My journey on the road to becoming a rabbi started in the rivers of Vietnam’s Mekong Delta, where a circuit-riding Episcopal chaplain, the Rev. Les Westling, took me under his wing when I was still a terrified young line officer, straight out of college NROTC. He “deputized” me to be Jewish lay leader for the Mekong Delta, and his friendship helped me make the decision to become a rabbi—and then return to the Navy as a chaplain, where I could help others of all faiths. And, in 1983, when I was in Beirut and 241 marines were killed by a suicide truck-bomb attack, it was a Catholic chaplain, Fr. George Pucciarelli, who tore a piece of his camouflage uniform off—to replace the skullcap I had used to wipe blood from a wounded marine’s face. These were my mentors—my rabbis, in a way—who prepared me for the interfaith foxholes that would symbolize an America made richer and stronger by the best dreams, values, and lessons its people?of all backgrounds?could bring to the table.

The backlash against the backlash continues to add strength to our foxhole. After the Rev. Vines made his attack against all Muslims, beginning with Mohammed himself, other Christian and Baptist leaders got to work to repair the breach in the foxhole’s wall. The Rev. John Roberts, past president of The Alliance of Baptists, wrote a letter to the editor of *The New York Times*, reminding us of the position of Roger Williams—the Baptist leader who founded Rhode Island and who holds a place of honor as one of the first champions of religious freedom in America. Other groups, including the Interfaith Alliance and the National Council of Churches, also denounced the Vines statement, reminding us all that we play into the hands of those who would like to see us conquered when we allow ourselves to be divided.

There is more work to be done when it comes to building up our strengths and our defenses. We need to ensure that our children—within public schools, but also within religious schools—are taught about the vision of America that makes such interfaith foxholes possible. Today, there are still curricula that do not address such values and teachers with no grasp of the vision. And there is also work to

*Continued on page 14*

# Israel: As I See It

## And thou shalt be ONLY joyous!

By SAMSON KRUPNICK

We are directed "Be happy in your holidays; and thou shalt be only joyous!"

Succot particularly, with its four species—the lulav, etrog,



hadassim and willows—and the succah, are the symbols of all the requirements for a truly joyous holiday.

Why did the Torah add "only joyous?" Commentaries explain that phrase is to include Shemini Atzeret and Simchat Torah (in Israel observed on one day). This Succot met the difficult test of being "only joyous" despite tragedies occurring before and during the holiday.

Three were ambushed and killed. In Tel Aviv a bus was exploded by a suicide killer with six killed and 66 wounded, including the driver. During Succot a father was killed and his three sons wounded in Hebron after services at the Cave of Machpelah.

On high alert, the security services were on guard against a mega strike on the second anniversary of the intifada. Yasser Arafat, arch terrorist, was confined to his limited area as his Mukata was near destruction. Opinions differed as to his proposed exile as terror continued despite the IDF concentration on specific areas wherein terror is planned and supplied.

The nation is unified in support of the government. A tiny vocal fringe, Peace Now, is busy helping the enemy in time of war, "checking outposts" and decrying our "occupation."

We find it difficult to understand Jews who are presumably connected somewhat to the Torah (or Bible) ignoring the Torah and the Almighty, Creator of the world, Who gave to His people this Holy land as a permanent heritage. Even Secretary of Defense Donald Rumsfeld says point blank: "The land belongs to Israel. Their enemies attacked and lost. Israel is not an occupier."

A hostile United Nations in resolution 242 requires withdrawal "consistent with the security and defense requirements of Israel."

Some have gone so far as to advise soldiers in the IDF to refuse to serve in "the occupied territories." We are at war with

Feast of Tabernacles in Israel.

Museums and national parks were filled to capacity nationwide. Following the Talmudic tradition of a celebration of the gathering of the waters, many yeshivot in Jerusalem and throughout Israel celebrated Simchat Beit

reception in the mayor's succah followed by a concert at the Henry Crown Symphony Hall.

Truly, we succeeded. We managed to be ONLY joyous

on this happy holiday, as directed, Baruch Hashem!

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*We find it difficult to understand Jews who are presumably connected somewhat to the Torah (or Bible) ignoring the Torah and the Almighty, Creator of the world, Who gave to His people this Holy land as a permanent heritage. Even Secretary of Defense Donald Rumsfeld says point blank: "The land belongs to Israel. Their enemies attacked and lost. Israel is not an occupier."*

a ruthless enemy. Any assistance given to them should be investigated and offenders prosecuted. Despite these continuing troublesome events, we made a truly magnificent and successful celebration nationwide of Succot and Simchat Torah.

Over a million visitors came to Jerusalem. Over 35,000 came to the Kotel during the special *birakt cohanim* ceremony where over 1,000 *cohanim* (priests) blessed the people. We had a grandson, David Kaplansky, and two great grandsons, Eitan and Noam, among the *cohanim*. Chief Rabbis Israel Meir Lau and Bakshi Doron had an open house succah for all guests at the Kotel square. The annual March to Jerusalem along three different routes drew more than 10,000 participants. A bicycle drive covered a 14-kilometer distance culminating at Teddy's Stadium where awards were given.

Jerusalem Mayor Ehud Olmert had an open house succah reception at the David Tower Museum square. President Moshe Katzav opened his succah for a five-hour visit, and close to 8,000 visitors came. He also added a novelty. He invited the Samaritans of Holon and Nablus to make their succah next to his at the President's House. Their priests explained their services and customs to many visitors. The next day the president received the diplomatic corps and also had a reception for Christians from 18 countries who had come to celebrate the

Hashoeva with much fervor. We enjoyed the celebration along with some 3,000 Bayonne Hassidim in Jerusalem. We co-chaired the annual dinner of Yeshivat Kerem B'Yavneh at the Jerusalem Renaissance Hotel, celebrating three happy occasions — the 90th birthday of Bernard Hochstein with whom we co-chaired these dinners for many years and who is responsible to a major extent for the growth and development of the first hesder (Torah and army service) yeshiva in Israel; the 50-year anniversary of Yeshivat Kerem B'Yavneh; and the retirement of Rabbi Avraham Rivlin, an excellent mashgiach for 35 years.

Yeshiva head Mordechai Greenberg delivered an inspired message of a growing yeshiva. Eli Klein and Uri Lieberman headed an active committee of alumni and friends of the Yeshiva.

We enjoyed chairing the 32nd annual dinner of Yeshivat D'var Yerushalayim in their succah honoring the Gradel family, supporters of the Yeshiva for many years. Sam Sebbra was the patron. Israel Chief Rabbi Israel Meir Lau, the guest speaker, praised the work of the Yeshiva and its outreach programs as well as its outstanding rosh yeshiva, Rabbi B. Horowitz. Mayor Olmert added to the encouragement of Yeshivat D'var Yerushalayim.

World Emunah celebrated its 25th year celebration with a series of activities, including a

By RABBI SAMUEL SILVER

Newcomers are coming to Israel despite the turbulence there.

A substantial number are from Argentina, which is suffering economic stress. An unusual group is 60 former Indians who arrived from Peru. They were converted to Juda-



ism by rabbis sent to the country by Israel's chief Sephardic rabbi who kashered quickie conversions.

That has precipitated a controversy. Many Russian emigres have asked to be converted, but they've been told the process lasts two years. Some of them are already in the Israel army.

Why did the chief okay two-week conversions? The answer given is they told the rabbis that they were descended from Jews who had to turn Christian because of the Inquisition. They came to Peru as Christians but still observed some Jewish customs. It's a lively debate, writes Mordechai Dunitz, in the *Forward*.

**Endless nosherei**

"Beyond Pickles and Bagels" is the headline of an article in the *Algemeiner Journal* about a display of kosher food products which will take place Nov. 5 and 6 in Secaucus, N.J. Sponsored by Koshefet, it will include more than a quarter of a million kosher products and will be attended by thousands of kosher food purveyors.

People from 30 countries

are expected to be on hand. Menachem Lubinsky, founder and president of the organization, contends that kosher food is the fastest growing segment of the food industry. Those wanting more data can get it at 212-868-2960.

**Another Bethlehem**

Readers of the *Forward* were told that there's a city named Bethlehem in New Hampshire. They are also told that it is a gathering place for that Hassidic group of Orthodox Jews known as the Satmarer. They are the ones who refuse to become Zionists because of their belief that only divine intercession will refudaize the Holy Land.

The Satmarers come to Bethlehem and stay at a hotel called Arlington. Why? Because years ago a member of the Strulevitch family asked the Satmar rebbe where she could go to ease the pains of asthma. The rebbe said, "Bethlehem." At first she thought he meant the British area of Hampshire, but later understood it to mean the one in New Hampshire.

She went there, and sure enough her asthma became less bothersome. So the family bought the hotel, and ever since, Satmarers flock there during the summer. The current manager of the hotel, Moshe Mendelovitch, is a genial host who entertains his guests by occasionally standing on his head.

The sign outside the hotel says Glatt Kosher. There's a shul in Bethlehem that belongs to no Jewish denomination, and the Satmarers attend services there during the summer.

Once a Hassid discovered that the Torah in the shul had some errors. A scribe was found who corrected the flaw and refused to be paid. The

*Continued on page 14*

## Digest of the Yiddish Press

### New members of the tribe?



## Advice By Edlin

### They're welcome, but...

By RITA EDLIN

Q: My husband's parents are coming for their annual three-week visit next month. I'm a nervous wreck. They're



welcome, of course, but it's always such a strain when they come. Not only do I have to cook and clean for them, but I don't have a minute to myself. My mother-in-law follows me around with stories of how she used to do - the laundry, the baking, and even the bed making. She does offer to help, but it's always to show me a better way to do everything. Last year I was ready for the booby hatch when they left. I've cooked ahead and frozen meals. I've tried sending them to shop at the supermarket, having them take the children to the zoo or the movies, but they always want me to come along. "Oh, you want to get rid of us," they say, if I suggest they take the baby for a walk. Is there anything I can do to make their visit easier? - S.T., Chicago.

A: Yes. Make it shorter. An old adage says "House guests are like fish. After 3 days they begin to smell." Could they stay in a sub-let nearby - or rent another space for part of the time? Three weeks is much too long for houseguests - even if they are family. And it would be best for your husband to make new plans for his parents.

You've already done some advance planning and that's great. Alas, the strain of extended visits is usually more than just the mechanics of cooking and cleaning. There is more emotional involvement when parents visit and a history that carries over from childhood. It's much tougher than having friends as houseguests. Maybe it would help you to know more about some of the feelings involved.

When parents visit their adult children there is tension because of different expectations, disruption of daily routine, lack of privacy, too much

togetherness and a sense of rivalry or competition.

You say your mother-in-law wants to "show you a better way to do things." Does she mean to make you feel inad-

ult children often mistake their parents concern for meddling. If your in-laws ask about finances, children's grades or other sensitive matters, they may not be prying,

*Disrupted schedules are often another reason for tension. Try to keep the children's schedules intact. Encourage your in-laws to tell them stories about when dad was a boy. And find time for everyone to have a bit of "private time" in each day. Quarrels often arise about which television programs to watch. Be prepared to make compromises and ask your children to do so, too.*

equate? More likely, she wants to earn your admiration - or gratitude. Try thanking her and doing it her way. That will make her feel appreciated and valued. It may feel phony at first, but if you can express some sincere admiration or affection for her, it will relieve some of the tension and she may even find herself praising you for some things you do better. This could lead to good feelings. So try not to compete and don't feel put down if she thinks her way is better. It's easy to say and hard to do, but try it. You might find yourself liking her more and enjoying her visits more.

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Sometimes parents misinterpret their adult children's busy schedules as rejection. "Oh, you want to get rid of us" is a clue that feelings are hurt. Be sure you reply with reassurance and promise to spend more quality time when the children are in bed. And a little humor never hurts - if you can manage it. Then be prepared to listen to memories and family history. It's a wonderful opportunity to get closer and strengthen family ties.

they may simply be worried and wonder how they can help. Give them a chance. Or, if you prefer, make it clear that certain subjects are taboo.

Long visits can be trying - even when relatives have great relationships. Grandparents can baby-sit to give the younger couple "time out." Parents can take turns baby-sitting to permit father and son, or mother and son time alone. To break up the togetherness, talk to your husband. After all, he knows them better. If what you need is time alone, he can suggest some activities they like. That will relieve you and give them more time with him and the children.

Daughters-in-law and mothers-in-law have a long history of conflict. Things were done differently by your parents and his. Maybe he was encouraged to be independent while you were urged to rely more on your parents. One set of parents may have been easygoing and the other strict. Women usually parent their children the same way they were parented. That makes the style of the husband's parents seem strange. While both ways are acceptable, the familiar is always more comfortable. If you doubt that, simply turn on your favorite sitcom. I'm sure you'll find bits of yourself and your in-laws there and maybe a good laugh will help you all relieve the tension. I hope so.

Rita Edlin may be reached at 2412 Ingleside Ave., Cincinnati, Ohio 45206.

## Milk, Honey & Vinegar

### Yom Kippur was an apple of gold in a silver basket.

By JUDY CARR

With the most cheerful voices we wished each other a good signature in the book of life, a peaceful, prosperous, healthy New Year.

It was a smile on every face. No mention of the Scuds or Iraq. Not even a word that this may be the last Yom Kippur for many of us if the Scuds get flying. All looked forward to a happy future.

Few even talked about the economy and its bad state. There was talk of the once prosperous inhabitants of central Tel Aviv grubbing in bins

of leftovers at the big supermarket. Many were starving.

On the day before Yom Kippur we ran off to give what little we had to those we knew were in need. Let it only reach them before Yom Kippur and save them from that pit of depression.

We can but hope. We can but pray.

Where will we be at the coming Yom Kippur?

Only the Almighty knows.

He who signs our destiny.

Judy Carr may be reached at POB 6431, Tel Aviv 61 063 Israel.

## Thoughts...

*By cultivating the qualities of the heart—mercy, loving kindness, forgiveness—we experience the wholeness of existence that lies just beneath the surface of suffering.*

—Stephen Levine

*The best and most beautiful things in the world cannot be seen or even touched. They must be felt with the heart.*

—Helen Keller

## Misconceptions

### Candles, like children, brighten Shabbat home

By RABBI REUVEN BULKA

Misconception: For each child, one must add one more



candle for kindling the Shabbat lights.

It is not rare that one finds families who light candles according to family size. In a family with seven children, nine candles are lit, and in a family with three children, five are lit, and so forth. There are those who do add one candle for each child, beginning, upon mar-

riage (without children), with the two required candles.

However, there is no obligation to add a candle for each child. The practice of adding one candle for each child may be related to another law. If one should forget to light candles on any given Shabbat, then one is obliged to add a candle permanently from then on.

After childbirth, it is possible that the mother would spend a Shabbat in the hospital. She might forget to light the Shabbat candles that week, thus necessitating the compensation of one extra candle from then on.

Although it is not obligatory to add a candle for each child, there certainly is nothing wrong with such practice. There is much significance to adding a candle for each child. After all, each child adds a measure of brightness to the home.

# As I Heard It

## Rocker plays well; spoils it by singing

By MORTON GOLD

There are many diverse constituencies in the Jewish CD buying community. There are many who are fans of klezmer music; there are some who are fans of cantorial music. (Al-



though few record these days, one exception is the marvelous Abraham Mizrahi.)

Others have a taste for the sisterly kind of music written and performed by Debbie Friedman. Still others favor Jewish Rock. Among the latter group one finds Bruce Berger and his CDs which he calls Rebbe Soul.

Even though my taste does not favor rock music in general, I have listened respectfully to these of this talented composer-entertainer and have reviewed his CDs in this column. The latest to reach me is "Rebbe Soul: Change the World with a Sound."

This CD may be acquired at: Rebbe Soul Music, P.O. Box 270, Brisbane, CA 94005 or by visiting his Web site at [rebbesoul.com](http://rebbesoul.com).

After listening to this one, however, I cannot recommend acquiring it unless one has a grossly underdeveloped sense of taste.

Mr. Berger "sings" (if you want to call that *kvetching* sound singing) and very skillfully plays a variety of instruments. In one review, I recall writing that I thought Mr. Berger was talented and sincere but that he really needed to study composition as a craft. I still hold that opinion.

I admit to never having heard of Lena K, Prophet X, and the like. The colorful booklet yields no information about those performers. It also lacks texts, translations, etc.

As for the specific contents on the CD, here goes. I do not smoke pot, but I suspect that if I did I would probably write more complimentary comments on the contents.

Track 1, "Introduction" is a "fireside chat" by California artist Mary Holmes (1910-2002) with Rebbe Soul in her Santa Cruz home. "Art is a

handmaid of religion."

The second track is called "Tzumah L'Cha Nafshi," The text is by King David and the melody is a Lubavitch one. I suspect that any Hassid would have difficulty recognizing it. This track with its numerous

cussionists. Max Branky, performing on the pstrawp (the p's are silent), the instrument a mandolin sound-alike, does a marvelous job. I found this to be the most enjoyable track on the CD.

The eighth track is called

*The third track is a setting of the "Kaddish." It includes a choral drone, unison on two adjacent pitches, a percussion ostinato with a whack on the third beat (of a four beat pattern) and sounds like tearing paper. This is followed by recitations of the Kaddish in the distance by various people. It bored me. I think it would bore others.*

percussion instruments tends to overshadow the rap-like lyrics delivered by Prophet X. The rapid-fire delivery of the text kept me from understanding more than a few words. The arrangement is a very lively one, and for admirers of this genre that may suffice.

The third track is a setting of the "Kaddish." It includes a choral drone, unison on two adjacent pitches, a percussion ostinato with a whack on the third beat (of a four beat pattern) and sounds like tearing paper. This is followed by recitations of the Kaddish in the distance by various people. It bored me. I think it would bore others.

The fourth track is called "Rock of Ages." Mr. Berger "sings" the text in the kind of breathy, amorous way that adolescent girls might like. I'm not one.

Track 5 is a setting of "Shalom." (Why can't it be now, why can't it be today?) This lovely phrase is repeated umpteen times and simply does not "go" anywhere.

The sixth track is titled "Esa Enai," with the melody written by Reb Shlomo Carlebach. One hears more rap, more percussion and more aimless repetition.

The seventh track is called "Shmelki's Nigun," the melody written by Reb Shmuel Btrazil, arranged by Rebbe Soul. This is the first and only track that is good in spite of, rather than because of, the per-

"Kol Dodi" with text taken from the Song of Songs. Hooray! There is a contrasting middle section here. The song, however, doesn't really end but segues into artsy sound effects, background conversation and a return to the tune with endless repetitions of the ostinato figure. I endured it to the end.

The ninth track is called "Qaafilah" and is written by three people. Again, it was the end of the piece I enjoyed—like doffing a pair of ill-fitting shoes.

The tenth track is called "Eliyahu," written by Berger and featuring Lynn Rose. Most of the melody consists of La-la-sol-ti-la, oft repeated. There is a male "singer" who does something I would describe as mumbling, followed by the female vocalist. This piece, like the others, seems to be part of some psychedelic world.

The 11th track, "Reincarnation of a Melody," uses a text by I.L. Peretz. It is read by Reb Zalman Schachter-Shalomi. His diction is excellent, and judging by the cadence of his speech, I would suspect that he is a Hassidic rabbi. In the background there is a flute playing. The speaking and the playing do not seem to be related.

This is followed by a sustained unison and leads directly to track number 12, "Avinu," arranged by Rebbe Soul. I confess that I did enjoy the playing, but definitely not the singing. The sexy sensual

phrasing on A-sey I-manu I felt was very inappropriate.

To conclude: I respect and even admire Rebbe Soul's (Berger's) ability as an instrumental performer. I find his singing to be g-dawful.

His arrangements will be enjoyed by anyone who lacks experience or maturity in listening to good ensemble music or even good commercial music.

He is forever overly preoccupied with percussion instruments for their own sake,

which after a time simply sound the same, regardless of the piece. Like the 19th century Russian composers, Mr. Berger is guilty of substituting repetition for development or contrast. If he can write a decent tune, there is no evidence of it here. Admirers of Rebbe Soul, please send your angry letters to the editor of the P-O, not to me.

Dr. Gold may be reached at: 12 Avenue B, Rutland, Vermont 05701-4503 or by e mail at: [drmorgold@juno.com](mailto:drmorgold@juno.com).

## Book Reviews

### Novel offers alternative view of Ethel Rosenberg

Review by MORTON I. TEICHER

*Ethel*, by Tema Nason. Syracuse: Syracuse University Press, 2002. 306 pages. \$24.95.

Originally published in 1990, this fictional autobiography of Ethel Rosenberg has been reprinted by Syracuse University Press. The author, Tema Nason, previously published short stories, articles and book reviews. For this, her first novel, she spent seven years gathering material from the extensive collection of documents, reports and writings about Julius and Ethel Rosenberg, who were executed as Russian spies in 1953.

For many years, arguments have raged about their guilt or innocence. Nason comes down on the side of innocence for both of them, although the general consensus today is that Julius Rosenberg did indeed provide some information to the Soviet Union, but not about the atom bomb.

As for his wife, Ethel, informed observers hold that she was probably a bystander who knew of her husband's activities but who was not herself a spy.

The evidence that convicted both of them came largely from Ethel's younger brother, David Greenglass, who worked as a technician at Los Alamos and who later admitted that he lied when he asserted at the trial that Ethel had typed his notes for Julius. He served only ten years in prison, and his wife, who confessed to being a co-conspirator and who testified against the Rosenbergs, went

free.

Nason presents Ethel's story as a series of journal entries, letters and musings, replete with Yiddish expressions. The format is an effective portrayal of Ethel's thoughts and feelings as she approaches the date of her execution. The material skips back and forth between the last two years of Ethel's life, when she was in the death house at Sing Sing, and her earlier life back to 1931, when she graduated from high school.

Her recollections of her youth include a biting account of her relationship with her mother, who always appeared to give preferential treatment to Ethel's brothers. She describes her aspirations to be an actress, furthered by her participation in her senior play with a cast that included Zero Mostel.

Also, she tells about the difficulty of finding a job during the Great Depression, finally settling for employment as a shipping clerk at about seven dollars a week, while continuing to pursue her theatrical ambitions. Unhappy about her working conditions and failing to make any progress in the theater, she helped to organize a union and a strike; later, she joined the Communist Party.

At the age of 21, after singing at a benefit for the National Maritime Union, she met Julius, then an engineering student at City College where he was a member of the Young

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## Book Reviews

### A mishmash of schmaltz, Meshuggenay is a delight

Review by MORTON I. TEICHER

*Meshuggenay*. By Payson R. Stevens, Charles M. Levine, and Sol Steinmetz. New York: Simon and Schuster, 2002. 253 pages. \$20.

Here is a book about Yiddish, with the title being an obvious play on the Yiddish word "meshugga," which means crazy. The authors explain their title as "a crazy-quilt guide to Yiddish language, people, culture, and history." They chose it because they "are meshugga about Yiddish."

The book itself, regardless of the title, is best described by another Yiddish word, listed by the authors in their section labeled "Yinglish 101." That word is "mishmash," and they define it as "a mixture; hodgepodge; mess." The book is indeed a hodgepodge, since there seems to be no readily discernible organizing principle for the presentation of its contents.

The book begins with one of several glossaries that sometimes repeat words, so that "schlep," for example, appears in at least three different listings as meaning "to drag or lug." A serious discussion follows of Yiddish as a language, a culture and a people. This includes a scholarly consideration of the history of Yiddish as a language.

Without any apparent rationale, a "Yiddish Hall of Fame" next lists some individuals who "crop up most often in the world of Yiddish," succeeded by learned discussions of "Shtetl Life" and "Hasidism and Kabbalah: The Yiddish Connection." A glossary of some 80 words in Yinglish ("a blend of Yiddish and English") is next presented, with extensive elaboration of the definitions.

For example, the entry for "klezmer" goes on for half a page, even though the book concludes with an eight-page chapter on klezmer music. An interesting list is provided of the 12 Yinglish words that receive the most hits on the search engine Google.com. This is not the only reference to Web sites. The book has a useful seven-page appendix that identifies Web addresses for Yiddish organizations, publications, language, his-

tory and food.

One section is devoted to "s-words" that are "cutting and vulgar." The glossary of these words is succeeded by an essay, "When the Mob Spoke Yiddish," and by a list of Yiddish curses. Some Yiddish jokes are then offered, and these are followed by an extensive glossary of Yiddish words, many of which have become part of the English language. Examples include "bagel, borscht, and shul." The tone of the book switches to an erudite chapter on Yiddish literature, followed by a light-hearted collection of Yiddish proverbs, sayings and expressions.

No book of Yiddish would be complete without attention to Jewish Food, so the authors begin their presentation of this crucial topic by providing a glossary, followed by recipes, jokes and proverbs about food. Yiddish theater is examined in an essay that considers some of the playwrights and actors who have contributed to the popularity of Yiddish plays. Relatively short shrift is given to Jews in art and photography.

Sprinkled throughout the book are brief essays on the Catskills, Yiddish in Israel, bialys, the *Jewish Daily Forward*, women Yiddish poets, and similar disparate subjects. The arbitrary placement of these contributions adds to the seemingly random nature of the sequence in which the material is presented. Nevertheless, despite this failing, the book is a sheer delight for those increasing numbers of Jews who are determined to maintain Yiddish as a living language. They are bolstered by Yiddish programs at Oxford and many American universities where there are increasing numbers of Yiddish chairs.

The authors of *Meshuggenay* are obviously lovers of Yiddish. Stevens is an artist, writer and designer. Levine is a former publishing executive. Steinmetz is a Yiddish scholar who has edited dictionaries and reference books on Yiddish, including the *Dictionary of Jewish Usage*. Regardless of their backgrounds, they have produced a book that is rich in

Continued on page 14

### New titles emphasize family fun and the joy of music

Reviews by SYBIL KAPLAN

*The Jewish Family Fun Book*. By Danielle Dardashti and Roni Sarig. Jewish Lights, 288 pages. \$18.95.

One might ask, shouldn't Jewish families have fun all the time? Look at all the wonderful holidays to celebrate and Shabbat every week and more. Yet Danielle Dardashti, who produces television documentaries on children's issues, and her husband, Roni Sarig, music editor of an Atlanta newsweekly, have combined their talents to provide holiday projects, everyday activities, and travel ideas with Jewish themes.

Each section contains wonderful ideas. In "Holiday Fun," we have Shabbat, Rosh Hashanah & Yom Kippur, Sukkot, Simchat Torah, Hanukkah, Tu b'shvat, Purim, Passover, Yom Ha'atzmaut, Yom Ha'shoah, Yom ha'zikaron, Lag b'Omer, Shavuot and even Tu b'Av, which few even know about.

"Fun At Home" explores volunteerism, arts and crafts, sports, games and outdoor fun, Jewish music and dance, books and stories, films and videos, and Internet and software. A unique aspect of this book is part three, "Fun on the Road," with information on Jewish museums, Jewish historical sites, Jewish camps, getaways & festivals, and fun kosher restaurants. Prayers and stencils are in the appendices.

Forget some of the more obvious ideas like making challah or latkes or hamantashen. What is original about this work? Growing

herbs for your havdalah besamim box; games for Passover seder; paper cuts for Shavuot; making your own tie dye tallit, or visiting Jewish Discover Places in Atlanta, Ft. Lauderdale and Toronto.

Regrettably, the section of kosher restaurants is incomplete. None are listed from my area, and we think they are fun, so we wonder how many others are left out. Setting that aside, the book would make an ideal gift for any Jewish family.

*My Jewish World*. By Judy Caplan Ginsburgh. UAHC Press, 88 pages. \$29.95.

When my daughters went to nursery school, the teacher made up wonderful songs to teach various aspects of Judaism to them at the appropriate age level. She also used songs that had already been written. In this Early Childhood Music Curriculum, the author, who is a vocalist, songwriter, recording artist and educator, presents songs which help young children learn about daily things that happen in a Jewish preschool classroom. With each of the 25 songs she offers the objective, comments, ideas, resources, and the song with music.

Among the subjects are prayers, days of the week, months, seasons, mezuzah, colors, and birkat hamazon. To make it easier on teachers, there is a Hebrew/Yiddish vocabulary list and a CD with the book.

Preschool teachers will find this a valuable aid, fun for themselves and the children!

### Journal of immigrant girl is realistic and charming

Review by SYBIL KAPLAN

*Hannah's Journal*. By Marissa Moss. Harcourt, 56 pages. \$7.

When I taught a unit on Ashkenazic Jewry and specifically dealt with Jewish immigration, I read passages from this clever book to illustrate what immigration was like for Jews in the 1900s.

The narrator is Hannah, a 10-year-old girl from a shtetl outside Kovno, Lithuania. The year is 1901. Two cousins, one 16 and one 14, are to go to America, but the 16-year-old

dies, so Hannah volunteers to go with the 14-year-old. Each assumes a new identity.

They meet a young man named Samuel and travel to the port with him, taking the voyage together as well. They enter Ellis Island and endure a trying time until relatives arrive to claim them, a story often heard by immigrants.

The story itself is realistic and charming, but what makes it particularly unique is the fact that in the story Hannah receives a diary; accordingly, the book

Continued on page 14

### Teicher

Continued from page 12

Communist League. After he graduated, they were married and had two sons.

He was fired from his job with the Signal Corps because of his Communist Party membership and, while he found other employment, the family's financial circumstances were limited. He later ran an unsuccessful machine shop with Ethel's brother, David, that led to a dispute between them. Ethel contends that it was this falling out plus her brother's determination to save his life that led to his accusing Julius and Ethel of conspiring with him to steal atom bomb secrets on behalf of the Russians.

Her bitterness about David's testimony at the trial extends to the other participants, mostly Jewish, including the prosecutors, Irving Saypol and Roy Cohn, and Judge Irving Kaufman. She also felt that their lawyer, Emanuel Bloch, mounted a poor defense. Her characterization of the trial is that it was "strictly a Jewish show...Jew against Jew." It took place in 1951, at the height of the McCarthy era, when civil liberties were severely threatened.

Contemporary concerns about maintaining civil liberties today in the face of external dangers make the story of the Rosenbergs especially timely. Their execution was surely facilitated by Cold War and anti-communist hysteria. Ethel's stubborn refusal to testify against her husband in order to save her own life is seen in this book as reflecting their innocence as well as her great love for him. Her strongly held attitudes are eloquently depicted in this compelling novel that make her the heroine of a tragic drama.

Regardless of whether one believes that the Rosenbergs deserved the death penalty, Nason's book provides much food for thought. Admittedly, it represents one point of view, but the author makes out her case with great effectiveness. It is a case that eminently warrants careful consideration, and it is one that contains some significant lessons for our time.

Dr. Morton I. Teicher is the Founding Dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.



## Resnicoff

Continued from page 9

be done on the part of our religious and interreligious groups to develop skills of interreligious dialogue, so that we can learn about each other in an honest way.

Some of these skills are simple, such as the need to compare apples to apples, not oranges; the need to compare "our best" with another group's best, not its worst; our dreams to other groups' dreams, not our dreams to their actions; and our teachings to others' teachings, not our beautifully nuanced and interpreted lessons to verses from other religious traditions, yanked out of context. The truth is that, if we compare dreams to dreams, we all have much in which to take pride; if we compare actions to actions, we all have much to cause us shame.

There is one final idea about foxholes that is worth remembering. When I was young, I heard the expression that "there are no atheists in foxholes." When the shelling begins, all soldiers pray. But my time in the military taught me that the opposite was often the case: foxholes could breed atheists. Those under fire who saw the terror of the world and the brutality we human beings could bring to bear against others questioned how there could be a God in a world like this.

Today, religious leaders face the challenge of helping our people keep faith in faith and keep believing that religion can be part of the solution to shared fears, pain, and suffering, not just part of the problem. Religion can keep hope alive, because hope is part of our strength.

That shared challenge should help us choose our words carefully when we com-

ment about the faiths of others. Even when we disagree about theology and prayer, there should be room at the inn—and room in the foxhole—for all Americans who are willing to take a stand for freedom, for human dignity, and for safety, and for all Americans who understand that our image is a threat to the terrorists of the world, but a beacon of light to those who still dream of peace.

Rabbi Resnicoff is national director of interreligious affairs for The American Jewish Committee. He retired in June 2001 after 28 years of active duty with the U.S. Navy.

## Herschaft

Continued from page 6

tive statement I made about the Vietnam War provided by an unnamed source."

His letter accompanied another Op-Ed letter that concurred with a *Newsweek* magazine piece, "A Nation of Informers — or Alert Citizens?"

WNBC cable had a round table airing on whether the campus (globally, too) was engaged in anti-Semitism or anti-Israel bashing. The tenor of the comments by the guests — all top media specialists — was that it was anti-Semitism.

As we bid a fond farewell to Sukkot, we note that our front porch had a small succah that my husband and son erected from a readymade store kit. It took well over an hour to put up.

Our son, the journalist, and his family were El Al'ed non-stop to their destination at Ben Gurion Airport. It was their Sukkot holiday with all the loving trimmings.

## Podet

Continued from page 5

spent a week preparing the reception. It was truly heart-warming.

It is worth going away to have such a homecoming. I just got our first monthly check of the new term. Guess what? It is, unless I miscalculate, 18 percent too high. Valerie Jill says to forget it and just let it go. Which I will. This time. It is not easy to fight both her and the congregation at the same time.

Rabbi Podet welcomes your comments by e-mail at apodet@yahoo.com.

## Cohen

Continued from page 5

music or a dangerous sport. My mouth dropped open as I read this part, because I play the violin and was a cheerleader for four years (it is a sport, by the way). No one in my family is very athletic or plays a unique musical instrument like I do. I was so surprised to see the psychology behind birth order. Why did I choose to pick up a violin 11 years ago? Now I know. It's because I'm the middle child, and I feel the need to stray from the status quo.

I am a carbon copy of the typical middle child. After reading the article, I realized that I have the best of both worlds. My younger sister looks up to me, and I have someone to look up to as well. I don't have all the responsibility that comes with being the oldest, but I don't have to be the baby either. I guess being stuck in the middle isn't so bad after all.

Julie welcomes reader comments at: julie447@aol.com.

## Silver

Continued from page 10

Jewish residents of Bethlehem much enjoy the liveliness of the Hassidim.

### Satan's day off

There is no end to the ingenuity of Torah scholars to extract moral lessons from words and letters and numbers in Hebrew.

For example, one rabbi pointed out that the letters of one term for Satan are equal to the number 364. That means that the devil has the ability to influence us that many days. The only time he is unable to reach is the 365th day, that is, Yom Kippur. Hence, we should exert ourselves to the full to ask the Almighty for His forgiveness on that day. (Rabbi Moshe Kaiman, in *The Algemeiner Journal*)

## Kaplan

Continued from page 13

becomes a hand-lettered, illustrated journal of her experiences.

The style of handwritten and illustrated journals is a mark of Marissa Moss, who has written a number of other similar books. In this case, it is the story of a Jewish young woman, and the author tells us that although Hannah is fictional, her own great-grandmother came to America. Her story provided the background for this work. The young man in the story is

also based on the true story of the author's uncle.

This is a wonderfully original work, and young people should find it fascinating. The book could be read by youngsters 8 to 12, used as a classroom tool in schools or Sunday schools where Jewish immigration is taught. It could also be a jumping off point to motivate young people to start a journal of their own.

## Teicher

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"schmaltz," which they define as "corny or mawkishly sentimental."

Dr. Morton I. Teicher is the Founding Dean of the Wurzwiler School of Social Work, Yeshiva University, and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

## Zoberman

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and dares to speculate on what happened in the first moments of creation, why should it not know how to conquer fear, poverty and grief?"

Rabbi Zoberman is the spiritual leader of Congregation Beth Chaverim in Virginia Beach.

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